Williams College - Inauguration of Pres. Henry Hopkins - 1902.

# WILLIAMS COLLEGE

## INAUGURATION

OF

## PRESIDENT HENRY HOPKINS

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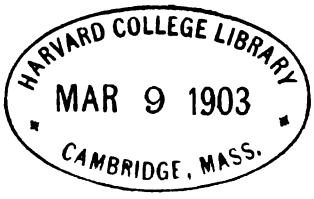
MCMII

THE ADVANCE PRESS
North Adams, Mass.



# INAUGURATION

OF

## The Reverend Henry Hopkins, D. D.

AS

## PRESIDENT OF WILLIAMS COLLEGE

MCMII

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AT a meeting of the Trustees of Williams College, held at the Hotel Manhattan in New York City on the seventeenth day of January in the year of our Lord one thousand nine hundred and two, the Reverend Henry Hopkins, D. D., was unanimously elected President of Williams College.

Following is the memorandum upon the minutes of the secretary:

"Upon motion it was voted to proceed at once as the first business of the meeting to the election of President of the college, and upon ballot being taken for that pur-

pose, Rev. Henry Hopkins, D. D. of Kansas City received the full vote of the Board and was the unanimous choice for President."

A telegram was at once sent by the Reverend Robert Russell Booth, D. D., LL.D., chairman of the board of trustees, and William H. Hollister, Jr., secretary, to Kansas City, notifying Doctor Hopkins of his election to the presidency of the college. In reply to this Doctor Hopkins telegraphed his acceptance. On the following day a letter was sent by the secretary containing the formal announcement of the action taken by the board. The letter is appended:

Troy, N. Y., January 18, 1902.

Rev. Henry Hopkins, D. D.,

Kansas City, Mo.

My Dear Dr. Hopkins:—

It becomes my official duty as it is my personal pleasure to formally announce to you, as I have already done by telegram in brief, that you have been chosen by the Trustees of Williams College as its President.

It is peculiarly pleasant and gratifying to say that after seven months of careful deliberation, the Board, with only one absentee besides yourself, and he participating

with an enthusiastic "Amen," has made you its unanimous choice for President.

The Board now awaits your pleasure with reference to the time of assuming your new duties. A committee consisting of Rev. Dr. Robert R. Booth, J. Edward Simmons and myself was appointed to confer with you and the acting President, Dr. Hewitt, to fully arrange for your Inauguration, and for all matters necessary to be done preliminary to your assumption of the office.

Dr. Booth is chairman of the committee and will be pleased to have your views on such matters as require attention.

Very sincerely yours,

WM. H. HOLLISTER, JR.,
Sec. Board of Trustees.

To this letter Doctor Hopkins sent the following reply:

KANSAS CITY, MO., January 22, 1902.

MR. WILLIAM H. HOLLISTER, JR.,
Secretary Board of Trustees, Troy, N. Y.

DEAR MR. HOLLISTER:—

I am deeply moved by the very great honor conferred upon me, as well as by the importance and magnitude of the responsibility. I appreciate keenly the unanimous action and the cordial greetings of the Trustees; indeed without these I should not venture to approach the work.

I will let you know more definitely as to time, having in the interval advised with your committee through Dr. Booth.

With cordial acknowledgement of your personal greetings, I am most truly yours,

HENRY HOPKINS.

After the election of Doctor Hopkins the trustees appointed the Reverend Doctor Robert R. Booth, Mr. J. Edward Simmons, and Mr. W. H. Hollister, Jr. a committee to arrange the details of the Inauguration, with the recommendation that subject to the consent of the President-elect, and of Acting-president Hewitt the following Commencement be selected as the time for the Inauguration. At a meeting of the Inauguration committee held at the Hotel Manhattan on February eighth the date of the Inauguration was definitely set at the time suggested, the feeling being that while a later date might bring a larger number of dignitaries from other colleges and universities, yet the Inauguration was of more particular interest to the alumni of Williams, and at Commencement more of them could be present than at any other time. June twenty-fourth was therefore chosen as the day for the Inaugural exercises and the details were arranged as subsequently carried out. The wisdom of choosing this date

was later made evident by the numerous body of alumni and friends that returned to attend the ceremony of Inauguration. Indeed it has been estimated that no larger number has at any one time gathered in Williamstown, not even excepting the celebration of the Centennial nine years ago.

The committee in due time sent invitations to the Governor of the Commonwealth and other prominent state officials; to the presidents of other colleges and universities, and to prominent educators through the country; to the various preparatory schools intimately connected with Williams College; to the clergy of the town; to representatives of the various alumni associations; and to friends of the college.

A copy of the engraved invitation is appended on the following page:

*The Trustees of Williams College*
*request the honor of the presence of*

_____

*at the Inauguration of*
*The Reverend Henry Hopkins D.D. as*
*President of Williams College, Williamstown*
*Massachusetts, on Tuesday morning June the*
*twenty fourth, nineteen hundred and two*
*at half after ten o'clock.*

*Robert Russell Booth*
*Joseph Edward Simmons*
*William Henry Hollister Jr.*
*Committee of Inauguration*

Previous to the Inauguration the faculty with the approval of the trustees appointed a sub-committee to arrange the details of the Inaugural procession and the ceremonies at the church. The faculty committee consisted of Professor Frederick C. Ferry, Professor Carroll Lewis Maxcy, and Assistant Professor James L. Kellogg. The committee published the following card of directions for alumni and other visitors.

For the formation of the Inauguration procession at ten o'clock on Tuesday morning, the guests and trustees will meet at Jesup Hall, the faculty at Hopkins Hall, the alumni in front of the Library, the class of 1902 in front of Griffin Hall, and the classes of 1903, 1904, and 1905 in front of Clark Hall. The order in the alumni division of the procession will be in accordance with the class numerals, the older classes preceding. The line of march will lead from Griffin Hall past the Chapel, Hopkins Hall, Jesup Hall, and the Laboratories to the President's house, where the President-elect and the orators of the occasion will join the procession under the special escort of the class of 1858. The procession will then march by way of Morgan Hall to the Church where the trustees will find seats on the platform, the faculty in the choir gallery, the guests in the centre at the front, the alumni behind the guests, and the undergraduates in the gallery. Those in the procession will need no tickets. With the exception of the seats reserved for the under-

graduates, the gallery will be open to the public. Admission to the body of the Church will be by ticket only until five minutes after the procession enters; no seats will be reserved after that time.

On Tuesday morning, the twenty-fourth of June, the exercises were carried out in accordance with the plans announced. At ten o'clock the members of the faculty in academic dress assembled at Hopkins Hall under the direction of Dean Henry D. Wild; the alumni at the Library under the direction of Professor Frederick C. Ferry; the class of 1902 at the Chapel with their marshals, Mr. Everton J. Lawrence and Mr. James F. O'Neil; and the classes of 1903, 1904, and 1905 under Assistant Professor James L. Kellogg and their respective presidents at Clark Hall. Meantime the trustees and representatives of colleges, universities, and secondary schools gathered at quarter after ten o'clock in Jesup Hall where they were marshaled under the direction of Professor Carroll Lewis Maxcy assisted by Doctor William B. Munro and Mr. Lewis Perry.

In this portion of the procession were the following representative guests:

Dr. Everett—Harvard University
Prof. Wright—Yale University
Prof. Smith—Princeton College
Dr. Canfield—Columbia University
Prof. Richardson—Dartmouth College
Pres. Raymond—Union University
Prof. Genung—Amherst College
Prof. Ballard—New York University
Prof. Hardy—Lafayette College
Miss Green—Mt. Holyoke College
Prof. Denison—Tufts College
Pres. Taylor—Vassar College
Pres. Plass—Washburn College
Chanc. Snow—Kansas University
Prof. Lindsay—Boston University
Pres. Seelye—Smith College
Dean Griffin—Johns Hopkins University
Prof. Tolman—University of Chicago
Pres. Lefavour—Simmons College
Prof. Mills—Massachusetts Agricultural College
Prof. Platner—Andover Theological Seminary
Pres. Jacobus—Hartford Theological Seminary
Prof. Terry—New York University Law School

These institutions were also represented: Northampton High School, The Hill School of Pottstown, Pa., The Hoosick School of Hoosick, N. Y., Phillips Andover Academy, Troy Academy, Williston Seminary, and Riverview Academy.

Promptly at half past ten o'clock the procession started from the Chapel in the following order:

Deputy Sheriff Frink of North Adams
Giosca's Band of Albany
Professor F. C. Ferry, Chief Marshal
Class of 1902
Alumni; H. A. Garfield, '85, Marshal
Undergraduates; Class Presidents as Marshals

At Hopkins Hall the faculty under Dean Wild as marshal entered the line immediately behind the class of 1902.

At Jesup Hall the trustees and representative guests fell into position immediately in the rear of the class of 1902. The long line then proceeded past the Thompson Laboratories, to the north by West College, and to the intersection of Main Street and Park Street; it then turned towards the President's house where the President-elect and speakers of the day awaited its arrival. Reaching this point the column halted and the class of 1858, Doctor Hopkins's class, of which some

fifteen members were present, fell out and formed in two lines, extending from the door of the President's house to the walk. The Chief Marshal escorted the President-elect and his guests to their position at the head of the faculty, the march was resumed, and the class of 1858 fell into its place as the body of alumni reached the President's house. The procession then countermarched upon the Morgan Hall campus, and as the head of the line reached the Congregational Church the class of 1902 divided, the remainder of the procession entering between the two lines thus formed. Within the church the President-elect, trustees, and inaugural speakers occupied the platform; the faculty, the choir seats; the alumni, the centre of the main body of pews and those below the east gallery; the students the east gallery.

The inaugural exercises followed in accordance with the appended program:

## Order of Exercises at the Church

### Music

Invocation

Robert Russell Booth, D. D., LL. D., Senior Trustee, Presiding, of the Class of 1849

Hymn

Oh, worship the King, all-glorious above,
And gratefully sing his wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.

Oh, tell of his might, and sing of his grace,
Whose robe is the light, whose canopy space;
His chariots of wrath the deep thunder-clouds form,
And dark is his path on the wings of the storm.

Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail,
In thee do we trust, nor find thee to fail;
Thy mercies how tender! how firm to the end!
Our Maker, Defender, Redeemer and Friend.

*Robert Grant*

Address on Behalf of the Board of Trustees

Hon. James Madison Barker, LL. D., of the Class of 1860

Congratulatory Address on Behalf of the Faculty

Professor John Haskell Hewitt, LL. D.

Address of Welcome on Behalf of the Undergraduates

George Frederick Hurd, of the Class of 1903

Address on Behalf of the Alumni

Henry Loomis Nelson, L.H.D., of the Class of 1867

HYMN

O, MASTER, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience! still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only thou canst give,
With thee, O Master let me live.

*Washington Gladden*

INAUGURAL ADDRESS

President Henry Hopkins, D. D., LL. D., of the Class of 1858

PRAYER

Ex-President Franklin Carter, LL. D., of the Class of 1862

BENEDICTION—President Hopkins

MUSIC

At the close of the exercises in the church, the trustees, speakers, and representative guests gathered in Jesup Hall, where an informal lunch had been prepared.

An interesting feature of the day was the presence upon the platform of the Honorable William Rankin, LL. D., of Newark, N. J., of the Class of 1831, the oldest living alumnus of Williams College.

President Moore

President Griffin

President Mark Hopkins

President Chadbourne

President Carter

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# THE INAUGURAL ADDRESSES

## Address on Behalf of the Board of Trustees

BY

HON. JAMES MADISON BARKER, L L. D.

Of the Class of 1860

Reverend and Learned Sir:

To you has been committed and now formally is to be given over the control of that force known as Williams College. After a short interregnum, ably administered, you are to succeed an accomplished scholar, under whose long term of service the College has wonderfully prospered. The board of trustees now places in your hands for government and guidance this institution, the first thought of which came long ago from the heart of another Christian soldier. Slowly, through nearly a hundred and fifty years and by many contributions the means now entrusted to you have been brought together and the present College made. Not for us but for the public, henceforth you are to administer its funds, its land and buildings, its store of books and apparatus, all its costly and well-ordered equipment for the training of youth.

To your wise leadership we confide the teaching force. With personal sacrifice it has rendered faithful and efficient service, and has won our respect and esteem, as well as that of the students and their parents, and the admiration of every alumnus and friend of the College.

Inaugural Procession approaching Jesup Hall

With deepest sensibility we entrust to your care the student body gathered here [illegible] obtain [illegible] ion which shall [illegible] orable lives.

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Inaugural Procession approaching Jesup Hall

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already at hand be administered in the most effective way for the purposes for which they have been given.

With deepest sensibility we entrust to your care the student body gathered here from anxious homes to obtain an education which shall fit them for useful and honorable lives.

We transfer to your direction the loyal devotion of the alumni. In many places and in all worthy occupations and professions they show the training here acquired. Their thoughts turn often, as at this moment, to this Mecca.

A wider circle also henceforth will see in you the exponent of the aims and the capacity of the College, and the indicator of its needs. Those who comprise this great circle are found wherever there are men who think of the evangelization of mankind. They comprise not only those interested in secular education, but all who know that the world is better and more full of hope because of men here brought to see the deeper needs of humanity, and here imbued with the spirit and impressed with the zeal and training which led them to carry true light to darkened regions.

From this hour all the friends of Williams College, poor or rich, lowly or in the discharge of great duties, are to regard you as its head.

To you also, we say it reverently, all look to lead in fervent prayer for the good of the College before the throne of Him for whose service these means of training have been devoted, founded, and endowed.

In placing this institution in your hands our most weighty injunction is not that you shall be anxious to add to its endowment. Gifts to charity come from the Lord of all. It is this—See to it that the resources already at hand be administered in the most effective way for the purposes for which they have been given.

As to these purposes there can be no mistake. This is not a university nor a gymnasium, an aggregation of social clubs, nor a pleasure resort. The function of Williams College is to afford young men, under teachers who come so near them as to know each pupil well, a broad and thorough course of discipline in those liberal studies which experience has shown best suited to impart trained strength of mind, able to cope with earnest work.

In sympathy with the wish of our founder to establish here a free school, we desire no student aristocracy founded upon physical prowess, wealth, or social elevation; and no teaching body in sole sympathy with such an aristocracy. We wish a college in which the consensus of opinion among faculty and students shall look upon assiduous attention to study, regular and uniform attendance from day to day upon the prescribed exercises, decent behaviour, and absence from disorder as essential titles to esteem and commendation. With this let each individual student have at the outset the same attention and consideration from faculty and fellow students, the same opportunity to make acquaintances, and an equal chance to win honor and influence.

In the days of your revered father the visitor was wont to ask, "Who are the best scholars among the students? Who, in progress in learning, by strength in debate, by growth of character, give most promise of usefulness in life? Is the tone of college life and thought in accord with the great principles which should govern conduct?" In the College as we wish it to be these questions will be asked and will find ready answers.

In selecting you as the head of this Institution we have been mindful of the locality in which Providence has placed it. We wish that the relations between it and the town and county, always beneficent on the part of the

College, shall be mutually sympathetic and cordial. In choosing you we give a pledge of zeal for the welfare of the region in which generations of your ancestors and you yourself were born and reared.

With these indications of our sentiments we realize that the government of the College is committed to yourself. You are to mark out and guide its policy. From the outset we leave you with a free hand. We promise to aid with such service as you may ask, but the opportunity and the responsibility are yours.

Our belief is that the generous loyalty, the assiduous industry, and the high ability which you have shown in the service of your country and in the vineyard of your Lord will enable you to add to the usefulness of this institution of learning, founded and fostered by pious men and women, and loved by Christian people throughout the world.

May your God, your father's God, strengthen your hands and have you in His holy keeping.

South College, Library, and Chapel

L.D.

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# CONGRATULATORY ADDRESS

## Address on Behalf of the Faculty

BY

PROFESSOR JOHN HASKELL HEWITT, LL.D.

By the courtesy of the committee of arrangements and of my colleagues there has been assigned to me the pleasing duty of extending to you, sir, in behalf of the faculty, their hearty congratulations on your accession to the presidency, and of pledging to you their unreserved co-operation in the bearing of the burdens of your office.

We are not sorry that the board of trustees has followed the precedents of the past sixty-six years and elected the president of the College from among its own alumni. Familiar with the College from your earliest years, a recipient of its training and of its degree, imbibing its traditions, for fifteen years a member of its board of trustees, you come to us as no stranger. Rarely is one elected to the presidency of a college to whom might more fittingly be applied the phrase "To the manner born" than to yourself.

Welcoming you, as we do, as the son of the president who for two-thirds of a century was intimately connected with the College, and who, more than anyone else, gave distinction to its name, we may not unfittingly apply to you the words addressed by the Augustan poet to his patron:—

> Maecenas atavis, edite regibus,
> O et praesidium et dulce decus meum,

The first two score years of the history of this College were years of limited resources and struggles with poverty. In 1836, when Mark Hopkins was inaugurated president, the College had graduated less than 900 students, the number of undergraduates was less than 120, and the number of its faculty 8. The total cost of the buildings then standing was $46,000 and the endowment about $30,000. Since the date mentioned, the College has had a steady and wholesome growth. Today, sir, you are called to preside over an institution whose buildings cost over $600,000, whose productive funds are more than $1,000,000, whose undergraduates number nearly 400 and faculty over 30, on whose general catalogue are 4000 names of graduates, and whose living alumni are over 2000. In all parts of the administration of the affairs of this institution you will have the weightiest responsibility to bear. We shall therefore give great weight to your views, and allow those views to outweigh what, in some instances, may be the contrary opinion of the majority. In the matter of college discipline large power should be entrusted to the president. Still it is a fact that college faculties generally yield more readily to superior wisdom than to the assertion of superior authority.

It will rest with you largely to shape the policy of the College as to the courses of study. We congratulate ourselves that you do not aim to develop the college into an university, and that you do not regard all studies as of equal educational value. At a time when there is a popular cry for the practical in education, and a broad cast ignorance as to what the "practical" is, your life-long interest in matters pertaining to education and your familiarity with other colleges will be a safeguard against your belittling the demands of science and modern languages, on the one hand, and against your neglecting, on the other hand, the culture that comes from the study of the languages and literatures of antiquity. We are confident

that your respect for the traditions of the College as to a high standard of scholarship will protect us against such changes in the curriculum as will open the doors to an education "along the lines of least resistance." While the head of each department ought always to be allowed large independence as to methods of conducting his work, we trust that under your judicious leadership there will exist no jealousies here, but that there will prevail such an inter-departmental courtesy that no heartless predatory excursions into any field of study will be allowed to occur. It is a wise provision that any changes proposed by the faculty as to the curriculum should receive the hearty approval of the president and be subjected to the unbiased judgment of the trustees.

One of the most important relations you will have to sustain is that of being the medium of communication between the faculty and trustees. Of course it is not expected that there should not be direct communication on subjects of mutual interest between individual members of the two bodies engaged in the same work and having a common interest in the College. But with all the permitted freedom of such individual conferences the more important communications of the faculty to the trustees must pass through your hands. And we are happy in feeling that we have in you one who will report us and our cause aright.

One of the important reasons for the prosperity of this College in the past is found in the fact that the policy of the board of supervision has been marked not by a spirit of dictation but by a spirit of co-operation. The custom of leaving to the teaching body the privilege of initiating certain measures and nominating instructors has contributed alike to the dignity, the harmony, and the efficiency of the faculty. On the occasion of the inauguration of one of your predecessors thirty years ago, it was wisely remarked by the one who then

represented the faculty:—"An educational institution is what its faculty make it to be, neither less nor more." It is largely due to the confidence that has been reposed in the faculty and the large authority entrusted to them that so many professors have lived and labored here at great personal sacrifice while refusing calls to more lucrative positions. If we were to enumerate the distinctive features of this College upon which we might rely for its future success, some of those features would be the beauty of its scenery, the century of traditions as to standard of scholarship, certain great personalities who have shaped its policy, its constituency, and its social life. But more than upon these features the reputation of the College, at any given time, must rest upon the character of its faculty. Upon them must depend largely the intellectual and moral training of those committed to their care and the character of that training will determine the reputation of the College. For this reason the usage of the trustees in committing much to the hands of the faculty has been a wise one.

In the one hundred and nine years of its history this College has had six presidents. All of them, happily, have been men who placed culture above knowledge and character above culture. Today you, sir, enter into their labors, and it is one of the happy auspices of this occasion that your predecessor is present to transmit to you the authority of presidential succession.

To you, sir [Dr. Carter], who one year ago took formal leave of the institution, we of the faculty wish to reiterate the sentiments of appreciation we then expressed to you. The chairman of the committee who prepared our resolutions at that time was one who had welcomed you at the time of your inauguration twenty years before, and one whose absence today gives a tinge of sadness to this occasion. The great prosperity which attended your

administration of a score of years is one of the grounds on which we rest our congratulations to your successor.

You, sir [President Hopkins], enter upon your duties under favorable circumstances. The successful administration that closed one year ago supplemented in many respects the work done by preceding administrations, and completed foundations upon which you are to rear the superstructure. Today two thousand alumni are turning with enthusiastic affection to their Alma Mater, and in them you will find loyal support. It is in the college as it is in the family,—"Children are an heritage of the Lord. . . .They shall speak with the enemies in the gate." In the student body of nearly four hundred young men you will find a standard of honor, of integrity, and of courtesy that is not surpassed in any college, and to these qualities you may always appeal with confidence, in the government of the College.

We deem it a happy omen that so soon after your election to the presidency you received the announcement of the gift of a new chapel. We congratulate you upon this, which we trust is an augury not only of still further gifts, but that you will make the religious life of the College among your chiefest cares.

While others speak to you in behalf of the trustees, of the alumni, and the undergraduates, it becomes my duty as delegate of the faculty, as it is my great personal pleasure, to give you as President of Williams College our heartiest salutations, and to pledge to you anew our cordial co-operation and support.

May your administration be attended by the divine favor, and so may it be long, and happy, and of good success.

Morgan Hall and Lasell Gymnasium

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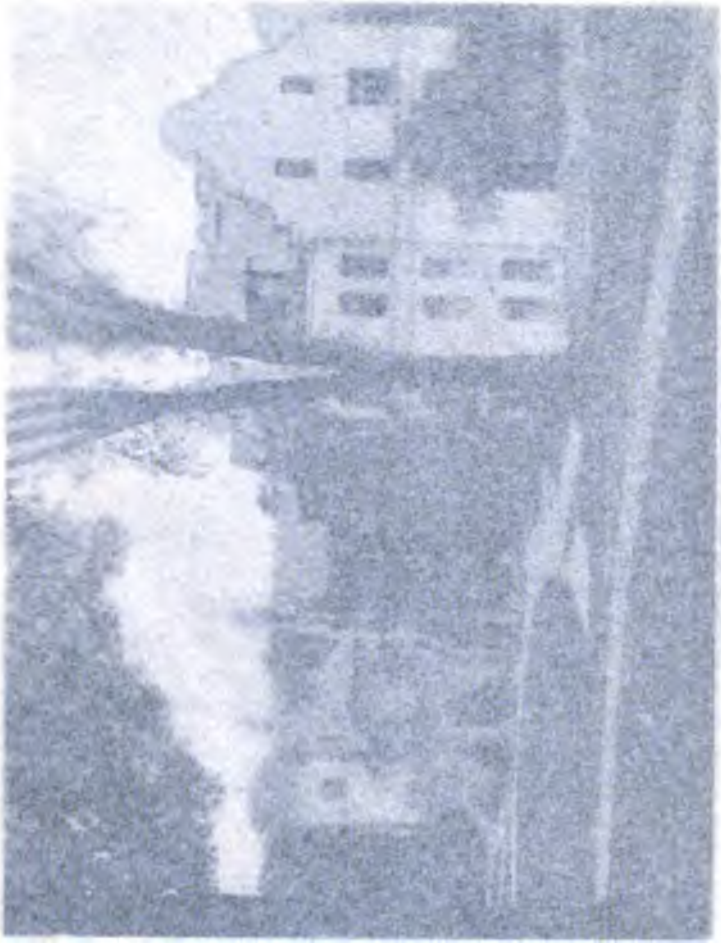

# ADDRESS OF WELCOME

## Address on Behalf of the Undergraduates

BY

GEORGE FREDERICK HURD

Of the Class of 1903

It is not often that the undergraduate perceives the institution of the College in its real proportions. We see one part of the structure, one manifestation of its life, and think that we are in touch with the whole. Our interest in the curriculum asserts that this department of activity is supreme in its usefulness and importance. The exultation of the athletic triumph cries that proficiency in the sports is, after all, the greatest thing to be achieved, and that to this end we owe our first duty. It is only on some great occasion, when the several elements which compose the real College are brought together, and each appears in its proper place and relation, that there rises before us as a novel thing a concept of the largeness and dignity of the institution. It is then that we are moved with a great enthusiasm and a great spirit of loyalty; and so on this great day, in this gathering of the officers, faculty, alumni, and students, all the elements which together make up the unit Williams College, we are profoundly moved, and the words which we speak come from our hearts.

And now, sir, with our welcome to you upon our lips, we turn our faces toward him who a year ago

ended a long and successful service as president of the College. What the administration of Doctor Carter accomplished for Williams College in a material way is well known. But he was far more than an executive officer; he was an educator, and his constant effort was spent to give to the scholarship of the College the mark of patrician intellectuality which characterized his own mind. Before these many evidences of the well-being of the College, which are the result of Doctor Carter's untiring effort, and which stand as monuments to a service of fortitude and self-sacrifice, we stand to-day in silent respect and appreciation.

But, sir, at this time our faces turn naturally forward. We are filled with a spirit of great hopefulness and loyalty; hopefulness for the largest success of your administration; loyalty to the College and to you. You have already asked for the co-operative support of the undergraduates, and to this request we respond with all the enthusiasm of young manhood. We believe that this movement of co-operation is gathering all the elements of the College into a compact and organized whole of one mind and one purpose, and this is the fundamental idea of the small college. This year has marked the formal organization of the alumni in the interests of one branch of activity. We trust that the movement will continue; we trust that it will in its course bring faculty and students into those immediate relations which are essential to the mental stimulation of the one body and to the broadest culture of the other. To you, sir, in all matters of administration which concern the student body and in which we may fittingly bear a part, we pledge our faithful endeavor and support.

But I cannot close this simple greeting from the undergraduates without expressing very generally and

very inadequately deeper hopes and deeper longings than those which are connected with the more material welfare of the College. It is not often that the student can speak in this strain; his feelings lie hidden in his heart and it is only in the enthusiasm of some great occasion that they burst forth as spontaneously as the green life of the mountain-side in the warmth of the spring-time sun. We are hoping, sir, we are believing, that the years of your administration will bring forth not alone the rich results of the united effort of all who are in any way connected with the College, but that they will be attended by a spirit of the largest and deepest culture. May the men who spend four years in this valley come into communion with things worth while; may they acquire a courage in truth which will be a lasting strength; a hope and trust in the world which will be a permanent inspiration. May the college be the dwelling place of the highest thought and it cannot be but that the institution and its men shall become, as it has been said, "foundations of an energy that goes pulsing on with waves of benefit to the borders of society, to the circumference of things."

We, sir, the undergraduates of Williams, your College and ours, bid you welcome. To you and your administration we pledge our faithful allegiance.

Hopkins Hall and Goodrich Hall

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# ADDRESS OF WELCOME

## Address on Behalf of the Alumni

BY

HENRY LOOMIS NELSON, L. H. D.

Of the Class of 1867

I have been honored with the agreeable duty of bidding you welcome, in the name of our alumni, to your high office. And we welcome you, sir, not only gladly, but in the fulness of expectation that your administration will conduce to the glory and advantage of this College, confident that under your guidance it will prosper spiritually and intellectually, even as they hope who justly appreciate its growth during the presidency of the Christian scholar whom you succeed. To many of us you recall the towering and gentle man of whom we gratefully think as the uplifter and director of our youth, the awakener of our minds, the inspirer of our thought, the teacher of our reason. To all of us you embody a great tradition, and more than any other name in the broad land yours is linked with the history of the small college, its achievements, and its glories; so that it seems fitting that one who bears it worthily should come to the presidency of Williams at the moment when the future course of the small college is about to be determined, when each small college is to choose for itself between the alternative of remaining among the educational institutions of the highest rank, and that of becoming a preparatory school for the university. The question each must ask itself is, shall our

bachelor's degree denote peculiar excellence in any branch of study, or the pursuit of a certain general learning under conditions exceptionally advantageous; or shall it mean a three or four years' effort to strive with inadequate means for the special training afforded in the modern university, or which at least is the aim of the modern university.

There are many of us who believe that Williams may lead in establishing the small college in its proper place in the American system of education; that, differentiating itself from the university with its multifarious and costly enterprises, it may specialize against youthful, often immature, specialization, and that it has a remarkable opportunity, not merely to restore the liberal education to its old place in the college, but to raise it to the heights on which its greatest disciples have always walked. We have no fault to find with any modern tendency. Human tendencies obey the divine law, but often those who seek to apply them or to avail themselves of them, are forgetful of the way by which mankind has progressed, and of old movements and habits of the race which are already firmly fixed in the economy of nature, and which are at least as divine as the most modern fluid movement searching its ultimate level. The university will face its own modern problems in its own modern manner, but there is abundant need of the small college which shall send into the practical world the useful and elevating idealist, taught in the humanities, bred to unselfishness, so singly loyal to great first truths that the bustle and noise of the world will never cause him to forget or neglect his standards, thinking not only clearly but righteously, reverent of the past and its achievements, knowing the path by which the human mind has attained its present eminence, realizing our debt to the poets and philosophers of the ancients, measuring modern phenomena by principles which do not change as men and their methods do, but which are the same to-day as they were when the Greek masters taught them to the Romans.

The educated gentlemen described by Plato were philosophers who alone were "able to grasp the eternal and unchangeable," not those who "wandered in the region of the many and variable". They were scholars who had in their souls the "clear pattern", and were able "as with a painter's eye, to look at the very truth and to that original to repair". They loved that sort of knowledge which showed them the "eternal nature in which is no variableness from generation and corruption", and were "lovers of all being", of wisdom and learning and of truth, because love of truth is inseparable from love of wisdom and learning. They were temperate because their "desires were drawn toward knowledge in every form". They could not be mean or cowardly because they had been "spectators of all time and all existence", and therefore it was impossible for them to think unduly of mere human life or to "account death fearful". They would not deal hardly or unjustly because they were not "covetous or mean, or boasters, or cowards." They were "righteous and gentle", and possessed "well proportioned and gracious" minds. To such as these, said Socrates, "to these, when perfected by years and education, and to these only, you will entrust the State."

Such was the Greek philosopher's idea of his gentleman trained in the liberal education, in arts and letters, in the humanities, in the achievements of science as they revealed to men the law of God. The broad and liberal culture which takes into account all fundamental truth but which emphasizes idealism, knowing that the practical duties of active life are quickly taught to willing minds in the school of active and competitive endeavor, is the culture which has produced the great philosophers, writers, scientists, thinkers of our race. We cannot have a national literature by merely sharpening the mind to utilitarian purposes; let us, by all means, teach clear thinking, but let us also teach this truth, that no one can

possess a well rounded character who is not, first of all, an idealist; and that the finest and loftiest inspiration to idealism is to be found in the great literatures of the world. Whether a literature be of science, or of art and letters, of politics, or of pure philosophy, in it are to be found those simple principles of truth which have been wrought out by the generations that have gone, and have been established by the test of time. There, too, we find not only the means for the development of every element of our mental and moral being, but the great beacon lights of sound principles whose meaning and importance are unintelligible to those who are bred only in the lessons of personal experience and selfish expediency. There is nothing so confusing to the mind of youth as the clamor of the world that is "getting on". There is nothing that will so surely hold youth to the right way of "getting on" as the liberal education in which not only his intellectual faculties have been trained, but which has developed his character, implanting in him sincerity, simplicity, reverence, and the consciousness that what has been the fundamental truth during "all time and all existence" is the truth today, and that experiments which fly in the face of the basic principle are to be shunned as evil things.

We have heard recently that it is no longer the task of the university to make scholars. If this be so, then all the more important for the country is it that here at Williams we shall make scholarship our chief concern. Here no one should enter who is not on his way to the scholar's goal. He may drop out of the race, but here the first thought of the majority should be scholarship, and the obvious characteristic of the college should be the opportunity it affords for liberal culture. If higher mental requirements mean fewer students, let us be content with the smaller company, so that it be a company, an aristocracy, of scholars. One of the most devoted of the trustees of the college has written: "I believe that our policy

is to make Williams the small college for the elect in scholarship and character." This policy makes no demand upon the student but quality of mind, soundness and extent of attainment, and nobility of purpose. He may be poor in worldly goods; it may be necessary to aid him on his course; his material condition will not enter into consideration so long as he be rich in his youthful desire for learning, especially for that learning which we embrace in the broad and inspiring term, the humanities, and we welcome you the more heartily, sir, to the headship of our beloved College because we believe that in you we have a friend and champion of that learning, a learning in which you were bred; that your first concern will be for the intellectual and spiritual prosperity of the College; and that in your presidency the College will not only remain what it has been in the past, but will advance in obedience to the divine law of progress, which rules the immaterial as well as the material world, to the honor of the nation, to the improvement of its youth, to the ennobling of its arts and letters, and to the increase of reverence, without which knowledge is less than nothing.

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# THE INAUGURAL ADDRESS

BY

## PRESIDENT HENRY HOPKINS, D. D., L L. D.

Of the Class of 1858

We live in the twentieth century. Already this new time witnesses a free rivalry of forces such as the world has never seen. Every cause as well as every opinion holds, more than in the past, its life subject to challenge and competition. The cosmic forces are mightier than theories or preferences. Compulsion of opinion or of allegiance has at last, let us thank God, forever passed. The twentieth century man and the twentieth century institution, including the college, counting of priceless value the inheritance from the past, is hospitable to new truth, welcomes free discussion, and courts fair rivalry. To-day we understand that truth cannot be served by hiding facts, and that unity cannot be reached by extinguishing the elemental value of the individual, nor by diminishing antagonisms.

This is an age of amazing and intense educational activity, a time also of enlargement and transition in educational ideals, methods, and opportunities, so rapid as to amount in some quarters to revolution. What is to be when natural selection, which is master, shall have determined the results, no man is wise enough to tell. It is, however, in the nature of things that out of the midst of the present perplexity and chaos should come co-ordination and unification, that waste and confusion should give place to system and order.

We are firm in the belief that in that final adjustment the type of educational institution known as the American college, which has for its sole end "the liberal education," will be found to have a place; that the present trend of thought and sweep of events will leave it more firmly established than ever in public regard; and that it will, in its highest form, come to its rights as essential to the life and work of the best universities, and be recognized as a coherent and permanent part of the great unified system that is to emerge. At this very time when so many new and magnificently equipped omnibuses are being put upon the educational thoroughfare, there is an increasing number of persons who prefer the smaller vehicle, up to a certain stage in the journey.

Some of the older colleges are in process of development into universities, puissant, beneficent, magnificent, a glorious product of our unfolding American life; willing and proud to be props to the republic, and servants of humanity. We glory in them, as we do also in those great state and other universities that have sprung up as in a night, inchoate, but of glorious spirit and promise. All of these universities are new, and several of them are still only overgrown colleges, so that it may be truthfully said that the college has furnished hitherto, in overwhelming measure, whatever of strength, culture, and leadership has come through the higher institutions of learning into our American life. Most of the colleges intend to remain what they are, the exponents of the idea of the liberal education, as a worthy and altogether a desirable thing for its own sake, and as the best preparation for professional and technical training beyond. They are, many of the least known of them, instinct with a noble spirit of scholarship and of service. They are democratic and progressive; they are deeply religious in aim—some of them narrowly so—but this is better than to be scornfully unreligious; they are filled with students characterized

by moral earnestness; and manned by young teachers, from whose number come in increasing ratio the scholars whom the universities delight to use and to honor. They furnish power and impulse as well as training. They are already the best and the most prolific feeders for the universities, and are bound to be so recognized. They are needed, they ought to survive, and the fittest will survive.

Consider the splendid group of the New England colleges; their noble history, their great traditions, their loyal and enthusiastic alumni, their increasing endowment and equipment, and withal their broad and exalted purpose. Surely they show no signs of weakness or faltering as they march on together into the twentieth century. Concerning these we may confidently expect that they will be increasingly allies instead of rivals. Is it too much to anticipate that they will become practically co-operative—in the distribution of departments, in the dividing of the time of eminent professors, and in other multiform ways; that they will heartily adopt the principle of association, and become consciously and collectively, what they already are in reality, a part of the great university-guild which is yet to be the crowning glory of the nation?

It is an affectation to profess that scholars can be made of all the students in any institution. It is not in a large proportion of them to become such. But every one of them may become an educated gentleman and an intelligent citizen. The best colleges, continually becoming better, will furnish the general culture, the wise discipline needed to develop the "all-round man," the cultivated woman of trained intelligence, the well informed man of affairs; but from them will also come those best fitted for the pursuit of the higher scholarship, for technical and professional training, and so for industrial, commercial, and political leadership—in a word the best university men.

A professor in one of our Massachusetts universities is reported to have said at a recent meeting that the college is no longer needed; that from the high school to the university the pupil should come direct; but the more thoughtful and enlightened university leaders declare the contrary. Mr. Seth Low at his inauguration said: "Columbia believes that the specialist, because he is a specialist, ought first of all to be a broadly developed man." His successor, President Butler, at his recent installation, after an eloquent enumeration of what is embraced in the liberal education, says: "The university asks that those students who come here to be led into special fields of inquiry, of professional study, or of practical application, shall have come to know something of all this in an earlier period of general and liberal training." President Eliot, whose commanding wisdom and leadership we all acknowledge, on the same occasion, anticipating as a desideratum the time when all the leading universities of the country should require a degree in arts or science to admit to their professional schools, saw in such action an effective support given to the bachelor's degree, such as has never been given in this country, and declared that then "the higher walks of all the professions will be filled with men who have received not only a strenuous professional training but a broad preliminary culture." The University of Pennsylvania in its statement of what is required in its school of architecture says, "The student who proposes to enter the profession of architecture must be given not only a direct and ample preparation for the professional life he is to enter, but the essentials as well of a college education."

It is thus the felicity of our situation that there is substantial agreement upon this fundamental proposition.

The college contention is that this needful liberal and preliminary training can better be obtained in the best smaller, separate colleges, than in the midst of populous

universities. It is not a part of our purpose to give to-day the reasons for this contention.

Let us in passing speak of possibilities. In the evolution of the universities one of two things may come to pass. Either they will develop the delightful separated community-system of the English universities; or those which still maintain the present academic department will wholly eliminate it, as the college has been separated from the preparatory school. The university then, furnishing the highest professional and technical training and the best possible opportunity for original research, would leave to the college the broader training which all agree should be at the basis of every specialized career. The colleges, such as have them, would in turn cut off their professional and technical departments, and remain colleges, articulating their curricula with the specialized courses beyond. This should carry with it the admission to college at an earlier age, with less various and severe requirements than now obtain in the best colleges, and an opportunity, such as now exists here, for the more vigorous and studious to graduate from college whenever they have accomplished the required work, be it sooner or later.

Williams College stands unequivocally for that specific thing which we call the liberal education, and proposes to continue to stand for just that. How to do this amid shifting standards and pressing demands is the hard problem with which our faculty must continually deal. What to include, what to require, where to bound the field of electives, how to provide more effective ways of protecting students against wrong electives, how to balance the humanities against the sciences, these are the delicate and difficult questions which continually recur; but the aim does not change. The purple flag means always, and after all, one thing. There is no ambition here to become an unfledged university, a congeries of incongruous and unrelated courses, a kind of big educational

department store, where every kind of goods is kept on hand for which there is a popular demand. Not that the department store is not in its place a good thing, but it is not the kind of good thing which we are here proposing to ourselves.

It is fitting then that on an occasion like this we seek somewhat to define and justify our position.

The liberal education deals with man in his totality, with the whole man; and with human knowledge in its entirety and in its unity. It seeks to discover a man to himself and in all the departments of his being before he determines his peculiar aptitudes, and to show him the outlines and far horizons before he takes up his line of march. Its aim is to lay the foundations of discipline so firmly and of knowledge so broadly that further accomplishments shall be sound, symmetrical, and successful.

Because there are so many one-sided and narrow men and women in the world, there is endless misunderstanding and strife, and this is a fault of their partial, specialized education. These people have never been led, with their eyes open, outside of the segment of truth and life where they have chosen to live. This may be a whole great province or a poor little half-acre, but the result is narrowness and provincialism just the same. Our Dr. Griffin of Johns Hopkins, in a recent notable article, gets down to the true basis of the philosophical methods of education in the assertion that there are three fundamental realities with which our experience has to deal, corresponding to three fundamental endowments of the human mind. "There are," he says, "three spheres of truth, three methods of inquiry, three standpoints and postulates, three sets of criteria. Each of these has its rights. If anyone of them is denied its due place error is the result." In briefest form, this is the interpretation of his meaning:—There is the world of eternal nature made known by sense perception, and by induction from the facts so made known.

There is also the truth reached by the way of speculative construction, through prior and rationalistic methods, by pure reasoning, from premises assumed to be self-evident; and there is furthermore the sphere of the primal instincts and institutions, the whole world of self-evident truth.

If this contention be valid,—and who can doubt it?—there can be no true education which does not take practical recognition of these different methods of approach to truth.

We neglect at our peril the knowledge of the facts of nature and of history, for it is of primary importance to train the powers of observation, and to lead the pupil by the sure path of patient induction to an understanding of general laws. The truths and exact processes of mathematics, and the methods of deductive logic are of course likewise essential. And the education which fails to awaken and develop that which is highest in man, the moral reason, the aesthetic consciousness, the affectional nature, the spiritual aspiration—and here we are in the region of the humanities—is more partial and defective than any other, is worst of all, for here are the sources of the motives from which those choices spring which determine character and destiny. No greater service can be rendered to any person than thoroughly to convince him of the validity of each of these forms of approach to truth. Every man should certainly know something of each of these, and should learn to distrust any conclusion which is contradicted by any one of them. It is fundamentally and philosophically wrong to allow any person to elect to neglect any one of these great departments of his life. Here for example is a person who lives in a world that eye hath not seen, nor ear heard, amid certainties which reasoning did not give, and which reasoning cannot take away. He endures as seeing him who is invisible. His are the realities which are certified in the intuitional nature, in the moral and aesthetical consciousness, by the spiritual perceptions; par-

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ental love, joy in the beautiful, approval of moral excellence, and the opposite of this, enthusiasm for moral heroism, spiritual aspiration and communion, the joy of unselfish sacrifice. All of these wide ranges of vital truth, to him, as they should be to all men, matters of chiefest concern, are outside of sense perception, and independent also of strictly logical processes of reasoning. He knows that there is a world inside the soul of man, which is outside of the world of science. He is in sympathy with that deep and true mysticism of all noblest souls which speaks from within. He expatiates in a large region where he asserts, as the fathers of our Republic did in The Declaration of Independence concerning fundamental human rights, "we hold these truths to be self-evident." In all this he is right and rational.

It is the heaviest indictment which lies against the whole system of our education that it treats with passive indifference, or with scornful neglect, this whole upper range and department of truth and life; and the alarming symptom is that this indifference and neglect are most in evidence at the great centres of educational influence. Nevertheless this man, of whom we have just spoken, is in danger of becoming too introspective and imaginative, of running into an irrational habit, of exalting sentiment in the place of reason. Separating one department of his being from the others, he is in peril of becoming self-conceited and unreliable. He needs to keep his feet on the ground, to be continually familiar with the world of nature and of history, with which science deals, to be in touch with the concrete and the objective, lest he become superstitious and morbid, fanciful and visionary, lest he turn out a fanatic.

So also is the clear-headed man, who, by pure thought in logical process, makes his deductions from premises assumed to be self-evident in danger. His peril is that he will cast contempt upon objective and specific facts,

which are God's arguments, and upon living, self-evidencing moral principles and spiritual truth, which are God's revelation, until he becomes a hard and narrow dogmatist, living in a cold world of cheerless abstractions.

Once more, the devotee of physical and natural science, who has no eye, no ear, and no touch, but the eye and ear and touch of sense, he too is in peril. Let him beware lest the poetical interpretation of nature and of life become impossible, lest aesthetic faculties atrophy, and his spiritual nature perish. At last he has lost his inheritance of freedom; he has forgotten that life is our master. That part of him which lives, lives in a dead mechanical world. He ends in blank materialism; he is at last "a man without a sky".

These are far deeper reasons for the liberal education than those involved in any question of electives and of aptitudes. These relate to essential sanity, to the entire manhood and total character, to the symmetry and unity of life. The neglect in education of these primary and essential elements of the human mind, and of the fundamental realities of the world, which we have been discussing, is worse than a mistake. Here is one of the serious perils of early specialization.

Again, at the outset, every person should be furnished with the power of estimating things at their relative values. This the mere specialist lacks. Give a man in his education right standards of valuation if you would bestow upon him a priceless blessing. Criteria are necessary for wise choices. Give him somehow to understand that being is above getting; and doing above saying; that wisdom is more precious than knowledge, and that love is the highest wisdom; that education is better than technical scholarship; that the power to think is higher than the power to remember; that the life is more than meat; that the service of others is nobler than the aggrandizement of self. He should know his own

powers and possibilities, the reach and scope of his higher nature, that he may determine what he will be, as well as what he will know or do. Outside of himself he should know something of science and philosophy, of art, of literature, of history and government,—not all that they are, but what they are,—this, not only that he may learn where he can do his best work, but that he may learn what is best doing. In other words he should be liberally educated.

Again, every person to-day should understand the interrelation of all knowledge, and the unity of all truth and life. It has been well said that "when you undertake to lift up a single thread of life you lift up the whole skein, yea, all the yet unspun flax upon the distaff of the Fates." Even self-knowledge involves relations which reach back into the beginnings of the world and out into all the kingdoms of nature. This interrelation of all knowledge, this essential oneness of all science is, like the correlation of forces, the discovery and possession of our time. Without some comprehension of this we understand nothing aright. With this must go also the interdependence and blending of the whole life of humanity, growing startlingly manifest in our time; for, as there is no isolated fact, so there is no isolated individual. We cannot understand the meaning of personality unless we know something of social relations, nor can we find completeness of life except in that organic unity which the Scriptures teach in the saying, "We are members one of another." This also the mere specialist is in danger of missing.

We have said that the liberal education contemplates man in his totality. It must therefore provide for the education of the whole man. This is the rightful demand of the new education, and this will of course include the body. College athletics, in their total influence, are an immense gain; as an adjunct of moral training they are

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indispensable; they develop self-control, quick decision, and prompt action. They demand courage and endurance. As between gentlemen they educate to a high honor and courtesy, but they scarcely touch the necessities of the whole student community for physical education.

The cultivation of the intellectual faculty is taken for granted. The stress of the training must be here. The repetitions, the drill, the memory tests, the daily questioning in the class room, with which education began, should in the college go on.

It is especially in the name of moral and spiritual faculties that the college joins in the demand, "Educate the whole man." Here are found the springs of character, the motives of action, the great determining choices, impulses, and enthusiasms of the nature. Here the personality lives. Why should we skillfully train for this person his instrumental powers, while we pass by and utterly forget the man himself, and neglect the heart, "out of which are the issues of life"?

We touch here upon the religious question. Shall the college attempt to foster and administer religion? Undoubtedly and of course. Not however in an ecclesiastical sense. No decree of Synod, or Bishop, or Council can here determine anything. This must never be. Whether the president shall be a clergyman or not is wholly incidental. In view, however, of the past history of our higher education, and the kind of men it has produced, it may not be a violent supposition that a man could be a progressive and competent man and a clergyman at the same time. Not in a doctrinal sense. We require no subscription to a dogma from any instructor, and we invite every student to follow his own denominational preference. But in the deepest and most practical meaning of religion, in the strong, free, joyous, and blessed sense of spirit and life, we would continue to make the college through and through religious; and in the wholly catholic and unsec-

tarian, but positive, meaning of the word, we would continue to make it wholly Christian, and thus hold it true to its old and most sacred traditions. It is surely a strange anomaly that the one book, which is itself a literature, which has been a hundred fold more influential in stimulating thought and molding life than any other in all the world, should in some of our institutions alone be disregarded. Why should the greatest Teacher of all the ages be most neglected at the centres of learning? For they are still saying of Him, "How can this man have culture never having studied?" Is it right that the religious feeling which has been the fruitful source of the greatest art and music, of the noblest literature and architecture of the world, should be discredited?

Careful students have asserted that religion is historically the central principle of the life of the race. John Fiske, whom Herbert Spencer considered the best representative, in his time, of the evolutionary philosophy, declared in his latest book called *Through Nature to God*, "None can deny it that it (religion) is the largest and most ubiquitous fact connected with the existence of mankind—upon the earth." He further says, "Argument puts the scientific presumption entirely and decisively on the side of religion, and against all aesthetic and materialistic explanations of the universe." As if it were his final will and testament to his generation, he puts on record this statement: "Of all the implications of the doctrine of evolution with regard to man, I believe the very deepest and strongest to be that which asserts the Everlasting Reality of Religion."

Is it then broad-minded, liberal, progressive; is it scientific to ignore this "Everlasting Reality"? The fact that God is, that He is over all and in all; together with the corresponding fact that man has a religious nature, or to quote Fiske once more, "an essential kinship with the everliving God,"—these two facts logically

demand that religious culture be made an organic part, and not an accidental adjunct of education."

We refuse then to call that education liberal which fails to provide for the part of man which is noblest and highest, which refuses to recognize the universal aspiration and longing of humanity after goodness and beauty, after spiritual truth, after perfection, after God. A Christian training, if consistent, must account sinfulness as well as ignorance a factor in its problem, and must believe in the spirit of God as a power available for its work. It must recognize the personality of Jesus Christ, a fact and force as unquestioned as heat, light, or electricity, and no more to be ignored or driven out of the world than gravitation. Under the unreligious training men dwindle as they grow. In the name therefore of the spiritual nature we protest against any organized educational system for "the extirpation of the religious faculty through disuse".

The one thought which lies deepest in my own mind, which continually gains new significance, and in the light of which I would have all that I say to-day understood, is that education to be really worthy must be a *vitalizing process* The human mind is not a mechanism, but a living thing. A monotonous, mechanical grind, or a professional cram for the sake of the examinations and the degree, is a travesty. You could not make painters that way, you could not make artists that way. In that way you deaden what our President Stanley Hall has called "that inflamed ardor of zest, which has created all knowledge and art in the world, the development of which is the highest aim and end of education". No person can be educated by what another does for him, but is always educated by what he does for himself. He must therefore be led to think for himself, and to act for himself,—for there is nothing truer than that we learn by doing. Hence the fact that a very large number of the best educated, the most effective, and the most truly cultivated men and

women never saw the inside of college or university. It is internal development of power, and the training of skill to apply it, and not external addition of information which is most needed. Therefore the true education must consult tastes, and appeal to feeling, and develop will. Nothing educates like a living purpose. Nothing stimulates the intellect like vital enthusiasm. Let it be understood then always that the true educator deals primarily, not with subjects, but with men. The mere scholar may mainly seek to investigate, and elucidate, to widen the extent, and determine the boundaries of knowledge; but in the liberal education there is a living man dealing with a living fellow man, that he may lead him into a fuller and better life. Information is only a means, and methods are only ladders by which a live person may attain to "more life and fuller". Scientific education, that is, education by scientific methods, is one of the greatest blessings of this latest time. Its development marks an era in the history of education. But an education may become too scientific, dessicated, over-systemized, too abstract, speculative, and theoretical. There is a deep and prevalent feeling that it has already largely become so. Far better than this is education without pedagogies, if only it be prompted by love and guided by common sense. In other words we must keep close to the facts of life. The demand is, and always must be, for the vital human element as against externalism and professionalism.

The logic of the whole situation is, therefore, as connected with an institution for a liberal education, that the usefulness of such an institution will depend first of all, and most of all, upon the vital, intellectual, and moral force of those who guide and teach; and I have no policy to announce to-day save this:—to get the very best men, who are also the very best teachers, and having gotten them, to reward and keep them;—men abreast of the times, accomplished in their departments, experts in their spe-

cialties, of the highest pedagogical skill, enthusiastic for scholarship, in short the highest type of "the teaching scholar". The professors we are looking for are men with dignity of character, with moral earnestness and kindly spirit, broad men, patriotic men, men who will help to make the College the home of great enthusiasm; each eager to advance his own department, but more in earnest to secure the unified and symmetrical development of the College as a whole, and willing to make sacrifices for this; and most of all eager to help each student to become a whole man, that he may in turn become a servant of humanity.

I have nothing now to ask of the friends of the College except—and this I do most earnestly ask—the means to adequately compensate such a faculty, and to furnish them with the homes and surroundings which will tend to their comfort, happiness, and success.

Yes, one thing besides, as a policy of administration. The son of the humblest poor man must, as in the past, be as welcome, and as well cared for as the son of the man of wealth and the man of social distinction. Let it furthermore be said that while the liberal education must perforce concern itself more with being than with getting, it should never be indifferent to the fundamental practical necessity that every man earn an independent and honorable livelihood, and to this end should be so shaped as to lead as naturally to expert technical industrial service as to professional life.

There are two great words which confess the purpose, and may well shape the courses of the American college. These two words are *scholar* and *citizen*. Scholarship has noble ends. It seeks to know; to know nature, man, and history. It is inclusive of a great fellowship, the intellectual elite of mankind, overpassing all divisions of locality, of creed, and of race. It is urged on by a splendid spirit of exploration and investigation. The

institution where it is fostered, stimulated, and provided for puts honor upon itself. Let us see to it that there is here an atmosphere that will continually suggest it, and a teaching that will lead on to and prepare for it. Like art for its own sake, and beauty for its own sake, it has its justification in itself, and a charm all its own. We honor even the technical devotee, for no fact is unimportant. We have no word of scorn for the man who devotes years to the dative case, or who is eager and patient in counting the variations on the wing of a butterfly. Nevertheless the scholar rises in rank, stands high in the estimation of enlightened men, in proportion to the service to mankind that he renders. We must concede to the "teaching scholar" a consideration above that which we give to his separated colleague; so that great as is the word 'scholar', nevertheless from the seats of learning, where he finds his hospitable and congenial home, there goes forth the confession that a greater word is 'citizen'. The scholar in politics is more worthy of admiration than the scholar in his cloister. In this democratic age, to be able to bring his trained intelligence to the guidance of the affairs of the municipality is better than to be simply an expert among the forms of grammar and rhetoric; to be familiar with the needs and possibilities of the human race—for the educated man to-day is a citizen of the world—is higher than to be only a critic of style and speech. To know the careers of the great races upon our planet in the past, and be unaware of the vast changes present and impending in the social, economic, and industrial world of to-day is surely unworthy. The scholar who has had no vision of the glorious possibilities of the common action for the common good—the next great discovery of our century—is in darkness; his minors and majors and his theses have left him ignorant that the co-operative man of the future is marching on to take the place of the competitive man of the past, bringing with

him the better day to men. Thomas Arnold of Rugby wrote fifty years ago: "I hold with Algernon Sidney that there are but two things of vital importance—those which he calls Religion and Politics, but which I would rather call our duties and affections toward God, and our duties and feelings toward our fellow-men; science and literature are but a poor make-up for the want of these."

The spirit of service is gaining possession of our entire education. At every meeting of the representative educators this note is sounded out clear and strong. We add our voice to-day to swell the growing acclaim:—scholarship and service—scholarship for service—the service of the Republic and the service of Man.

View of Main Street